IN MEMORY OF MR. DODGE.

A SERMON BY THE REV. DR. VINCENT. LESSONS TO BE DRAWN FROM HIS LIFE-PRINCIPLES

BY WHICH HE WAS ACTUATED. The Rev. Dr. Marvin R. Vincent, pastor of the Church of the Covenant, at Park-ave, and Thirtyfifth-st., preached yesterday morning on "Paul's Estimate of Life and Death." His text was from Philippians i., 21-26; "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus

Christ for me by my coming to you again." The beginning of the sermon was a contrast be tween the ideas of life and death held by Paul and the Pagan moralists of his time. The latter part was a tribute to the memory of William E. Dodge, for many years an elder in that church. Dr. Vincent gave notice that the funeral of Mr. Dodge would take place in the church this morning at 10 o'clock. In his prayer he spoke of the mourning family. The closing hymn was, "Asleep in Jesus; blessed sleep." Concerning Mr. Dodge Dr. Vincent

spoke as follows: A practical comment apon the words of the text is furnished by the life first closed, and which is in the thoughts of all of us this morning. The remarkable tribute of interest and respect which this event has called forth from all quarters is to me most significant and grateful, for the reason that it is a tribute to the nower of our hely relation. If anything is beyond question, it is that the manaprine of that life for over sixty years had practically all the manaprine of that life for over sixty years had been thing to clinically which humanity owes to clinically out the hope of all and be with Christ. Our brother lived in the hope of all and be with Christ. Our brother lived in the hope of all and be with Christ was far netter. He did not dread death. Though it came to him suddens, it found him ready. Some of you remember his telling as in a social meeting not long ago how he had been that day at the rooms of a business association to assist in paying a tribute of respect to a deceased member, and how he looked around upon the portraits of members which lined the wall did not ready with the heard yesterday, that, it is made the will did not ready years ago, the fact he me: "By the grace of God the name of the fact he said," I me: "By the grace of God the years ago, the heart of an energy of the product of the wall sentiment, disgusting him with life, reacted to make the active and rutiful life which we all know." To dis was to be with Carist, but to live was Christ; and Christ taken in early youth into that life was its master, and guide, and inspiration. There are two closely entwined Christian principles which he iffinity sprinciples which he iffinity sprinciples which he all know. To dis was to be with Carist, but to live was Christ; and Christ take in early your proposed to the Kingdom of Christ. The definition of the kingdom of Christ. The definition of the kingdom of Christ. The definition of the kingdom of Christ. And the recognized them as legitimate claims—as the word of the said of Christian prin

public movements, and had invariably been on the side of religion, good morals, order, social purity and moral reform.

Mr. Dodre died as he would have wished—at his post; dropping in the full course of his labors. His last week was one of the busiest of his busy life. He was at the meeting of the session of this church Wednesday evening, and with streaming eyes and chewel voice welcomed the children or the Church into her full fellowship. It is pleasant for us to remember that his voice led us in the closing prayer. He was at the preparatory lecture on the ensuing friday evening, and his last diness seized him the next evening, which visiting the new Home for incbriates which his liberanty had just founded.

The strong men ere falling round us like the autumn leaves. O young men, strong men, the burden is fast coming down upon your shoulders! You must come to the front as the first rank goes down. It has been said that there are no men coming up to fill the places of these leaders. It is for you to give a practical denial to that saying. Young men, I know, cannot fill these places. They are places which men make for themselves, and into which they grow with long years. But you can make new places for yourselves. The challed chain to that shape and the solved have the same inherent power to make fruitful and helpful lives, if they are only frankly accepted as the law of this life. God help us all to team this lesson well. God grant that the life and work of this goed max, who has now entered into rest, may follow him in the inspiration of younger disciples and the increased fidelity and usefulness of the Church of Christ.

MENTION AT OTHER SERVICES.

In many of the churches yesterday prayer was offered for the bereaved family, and mention was made of the life and character of Mr. Dodge in several of the missions and chapels which he helped to sustain. There was a memorial service in the Phelps Mission in East Thirty-flifth-st. He had helped to erect the church building and was president of the society. Addresses were made by the pastor, the Rev. Andrew Corville. Henry Dale and Francis H. Slade. The Manhattan Temperance Association set aside its usual programme in the afternoon and substituted a memorial service in honor of Mr. Dodge. The Rev. George J. Mingins delivered an address. He alluded to Mr. Dodge's benevolent work in this city and throughout the South W. Martin Jones, of Rochester, and J. N. Stearns were among the speakers. Resolutions of regret were adopted by the association. Mr. Mingins, who is the paster of the Union Tabernacle Church in West Thirty-fifth-st., also spoke in his morning sermon, briefly about Mr. Dodge. The latter on January 30 delivered a lecture in the church on "Recollections of Fifty Years." Mr. Mingins said that he should preach a memorial discourse

"Recollections of Fifty Years." Mr. Mingins said that he should preach a memorial discourse on Mr. Dodge on next Sunday night.

Mr. Dodge gave one-tenth of the money needed to carry on Jerry McAledy's Cremorne Mission in West Thirty-second-st., and also helped his work in West Thirty-second-st., and also helped his work in Saiurday night a part of the time was devoted to addresses on his benevolent life and his interest m missions in this city. Mr. Sawyer, towards whose work in Cooper Union Mr. Dodge contributed annually \$1,000, on Friday evening drew lessons from his life. Short addresses were also made at the meeting on Saturday in the parlors of the Young Mer's Christian Association on Mr. Dodge. At the Madison Square Presbyterian Church, yesterday morning, the Rev. Rodeirek Terry, pastor of the South Reformed Church, preached. For several years Mr. Dodge was member of this church, and William E. Dodge, hr., is now one of its elders. Mr. Terry in his prayer spoke of the sorrowing family.

Besides the resolutions of regret mentioned yesterday, which have been adopted by valous companies and societies with which Mr. Dodge was connected, there were two sets received by the family yesterday. They were carried by the secretaries of the Nauloual Temperance Society and Publication House and the Christian Home for Intemperate Men. The resolutions passed by the managers of the Nauloual Temperance Society and Publication House and the Christian Home for Intemperate Men. The resolutions passed by the managers of the Nauloual Temperance Society and Publication House of the our beloved orother and honored president, will see a Dodge, therefore, we, the Board of Managers of the Nauloual Temperance Society and Publication House of the current of the Carry of the Nauloual Temperance Society and Publication House of the our beloved rother and honored president, will be a Dodge, therefore, we, the Board of Managers of the Nauloual Temperance Society and Publication House of the Carry will be held the social property of the Na

an efficient officer. As judicious as he was energetic, as courageous in his principles as he was generous with his time sand money, he was always and everywhere a consistent exempiar of the blessings of a totally abstinent life. His well-known activity, though he was beyond threescore and ten, and the multitude and variety of his services to the cause of Christ, attest the worth of the principles he so eloquently espoused. Our sincere regret for his loss is modified by the remembrance that it is his gain, who rests henceforth from his labors, and that his works do follow him.

With a deep sense of the weight of sorrow which has fallen so suddenly upon the members of his stricken household, we tender to them, and especially to his honored son, our associate, Norman W. Dodge, the sincerest sympathies of our hearts. That a double portion of his spirit may descend upon his sons and unon this Board is the prayer of those who have been more heavily bereaved than words can tell.

Resolved, That the Board attend in a body the funeral services.

ORDER OF THE BURIAL SERVICES. The funeral of Mr. Dodge will be held this morn ing. The order of services published in The TRIB-UNE yesterday will be carried out. At 9 o'clock the Rev. Dr. E. N. White will offer a prayer at The service at the house will be private, only the family and the immediate relatives being present. The names of the pall-bearers were printed yesterday. The service at the church will begin at 10 o'clock and end about half-past 11. The Rev. Washington Choate, of Irvington, whose church the family of Mr. Dodge attends in summer, will offer the opening prayer. The Scripture lessons will be read by the Rev. Dr. S. Irenseus Prime, who will make the second prayer; the hymn "Servant of God Well Done" will be sung, and ex-President Mark Hopkins will speak of Mr. Dodge's benevolence, especially dwelling on his connection with the mission cause. President Hitchcock will speak of his ancestry and his business, social and religious life. The Rev. Dr. Theodore m. Cuyler will mention his devotion to the cause of temperance and his interest in revival work. The second hymn will be "How Firm a Foundation Ye Saints of the Lord," and the last prayer will be made by the Rev. Dr. Prentiss, his former pastor. A few of the relatives will go with the body to Woodlawn Cemetery.

Arthur M. Dodge, one of the sons of Mr. Dodge, returned home yesterday from Hartford, Conn., where he had been called on Saturday by the severe illness of his father-in-haw, the Hon. Marshall Jewell, who died that night. After his father's fancat to-day, Mr. Dodge will return to Hartford to attend the funeral of Mr. Jewell, which occurs on Wednesday. The Scripture lessons will be read by the

Wednesday.

OBITUARY.

THE REV. DANIEL DE VINNE.

The Rev. Daniel De Vinné, the oldest member of the New-York Conference of the Methodist Epis-copal Church, died at his home in One-hundred-andsixty first-st., near Morris-ave., yesterday afternoon of

Mr. De Vinné was born in Londonderry, Ireland, on February 1, 1793, Soon after his birth his tather became involved in the trish troubles, and came to America with his family. They first settled near Troy. Young De-Vinne's earliest recollection was of the removal of the family soon after to the little village of Charleston, which, though less than forty miles from Albany. was then a frontier town, with plenty of bears, wolves, and other wild animals, to annoy the settlers. He remembered well the excitement caused in the little township when the news came of George Washington's death in 1799. The settlers were obliged to wait for particulars until spring opened, and they could get a newspaper in Albany. Mr De Vinné was attending school when about ten years of age. He was called by his classmates "the little Roman" on account of the Catholic faith which he upheld stoutly, despite their scoffs and jeers.

a number of young men, he was wandering about the streets of Albany seeking for amusement. Someone pro-

pelled from his pulpit, the most violent denunc-ations were spoken against him, and he was compelled to flee without being allowed an opportunity to defend himself. Nine years alterward the slavery question culminated in the division of the Methodist Episcopal Church. Mr. De Vinné continued Mcthodisi Episcopal Church, Mr. De Vinné continued to fili various appointments until 1860, when he took a "superanuated relation," having served in active ministry for over forty years. During these years he was appointed to twenty-four circuits and stations, and travelled nearly 62,000 miles on norseback in the discharge of his work, preaching nearly 9,000 sermons. He has received into the Church about 4,000 converts, and has originated and aided in the erection of thirteen new churches. His literary labors have been calefly confined to contributions to the religious press since his retirement. As a writer he is widely known in his denomination. In 1869 he published a short sketch of his labors entitled "Recollections of Fifty Years in the Ministry," and "The Irish Primitive Church," translating for the first time the conversion of St. Patrick into Latin. For the last six months Mr. De Vinné has been confined to his room.

C. L. FRANKLIN.

C. L. Franklin, one of the old residents of Brooklyn, died at his home, No. 290 Warren-st., in that city, yesterday. He was born in 1809, in Brooklyn, Windham County, Conn. He removed to Brooklyn, N. Y., when about twenty years of age, and had since then Y., when about twenty years of age, and had since then lived there. At one time he was a safe manufacturer, but for the last twenty years he was a real estate dealer. For one term of office he was a City Assessor. He belonged to the seciety of Old Brocklynites, and was formerly a member of the Brocklyn Yacht Club.

Mr. Frankin had been suffering for some time from a complication of diseases, but the tunnediate cause of his death was enlargement of the heart. He left a widow and four children, a daughter and three sons.

WILLIAM APPLETON.

ALBANY, N. Y., Feb. 11.-William Appleton, a well-known maltster of this city and a member of the firm of Appleton & Wynkoop, flour and grain dealers, in New York Chy, died here to-day. He leaves an estate

AARON GRISWOLD. CLYDE, N. Y., Feb. 20 .- Aaron Griswold, one of the oldest residents and business men of this place, died on Saturday in the eighty-fourth year of his age. He was a banker and had been a prominent Democratic politician. He was the oldest Mason in this part of the State.

OBITUARY NOTES.

VIENNA, Feb. 11.-Field Marshal Hauslab

THE BIBLE CONTROVERSY,

DR. NEWMAN ON "HIGHER CRITICISM."

In the Madison Avenue Congregational Church last night the Rev. Dr. John P. Newman presched a second sermon in reply to the recent crititism of the Bible by the Rev. R. Heber Newton. The ongregation numbered nearly two thousand-a circumstance that Dr. Newman mentioned in his opening re marks as a fit subject for congratulation in view of the character of the night. His topic was "Moses and the Prophet," and his text Luke xvi, 31: "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Dr. Newman said in

"Let us rejoice, my brethren, that the public mind is excited on the vital questions, whether the Bible is worthy of our faith, whether it is in fact the revelation of God to man or simply the production of good but mistaken men. No book is too hely to be examined. Intelligent and reverent criticism has its the home of Mr. Dodge, No. 225 Madison-ave. exalted mission, and both our reason and our faith de-The service at the house will be private, mand that this kind of criticism shall explore to their foundations the grounds of our faith in revelation. Let in the light, no matter what it reveals; it it be the forms of angels, blessed be God! If forms of devils, alas for man! But let faith in the Book be calm, intelligent and conscientious. As we welcome criticism, i. e., a careful examination of the ground of our faith in the Scriptures, so do we welcome what is come to be known to-day as "higher criticism." What is this higher criticism of which we hear so much ! Does it contain any principles of logic, any canons of investigation not known in the past ! Call in the reverend minister who stands in sacerdotal robes and administers the sacrament while at the same time he preaches the untrust worthiness of Scripture, and ask him for the catalogue of his objections. Not one is new. Yet there is a degree of pretension about this "higher criticism," as though it was something new to scholars, or new to aver prophecies and miracles of the Scriptures the supernatu ral. This is done by reducing all recorded facts to operations of natural laws. It does not cast imputations ipon the honesty and truthfulness of the sacred writers, out in a paroxy sm of modesty it pronounces them mis-

ness of the sacred writings, and it asserts that what w

his prophecies or David the Pealms ! It is said, no matwrote "Rock of Ages"; but when a book comes to me and says "toon shalt do "thus and so, and "thou shalt not," when it comes to my conscience and imposes duties and self-denials, I must know its authorship and I cannot accept it without competent authority. True there are some books in the secret canon whose authorship is not known. It is an open question whether Joo, Moses or Solomon wrote the book of Job; so, too, it is an open question who wrote some of the Pasims, as it is quite evident David did not write them all. How then am I to meet this, having arried that I will not accept such a book nuless it comes with eredentials like the miracles and prophecies! When I remember that the Old Testament Ass accepted by Jesus Carriet, that He quoted from Job and the Pearms and recognized the threefold division into the Law, the Prophets and the Pesims, then his recognition of the brooks is sufficient for me. Were it true that we did not know the author of a solitary book of the Old Testament, but had clear evidence that it was received by Jesus Christ as divine that would be sufficient on condition that the testimony came to us well avouched. Did Mozes write the Pentateuch! One reverend clergyman of this city says no. He has told the children of his Sauday school that Moses did not, he has told the scholars of his church that Moses do not, and the Press has sent it ad over the continent. There are five rules by which schoolars do the doubts have been cuter ancel of the a number of young men, he was wandering about the streets of Albany seeking for amisement. Someone properly that they should all go to the Methodist, "watchnight" meeting, "to see the fun" and get warm. They went, and young be Vinne became thoroughly alramed the might "meeting," to see the fun" and get warm. They went, and young be Vinne became thoroughly alramed for the welfare of his soul. All his prejudices were against Protestantism, and par leurary the went, and young a small, despised sect. He found no real small, despised sect. He found no real small, he joined the Church, January 10, 1810. This step changed the whole your man without education or incans, he becam to his struct himself by carefully perusing the periodicals of the day. He bought a Latin and Greek Bible and became so interested in the study of them that he resolved to master the languages. In 1815 he went to Brooklyn, where he engaged in leaching in a school in Adamsst. On March 2, 1816, he helped to form the first Sunday school in Reooklyn. In 1818 he sold out the Brooklyn school and toos charge of an academy in Woodville. Mass. Here he first saw slavery without its holday dress, and in his seal and tanorance of womers as downright treason. In 1819, he was regularly received into the ministry, and the first six years of his hors were devoted to preaching in the South. He was then transferred to the New-York Conference, of which he has since been an almost constant member. For two years Mr. De Vinne sided with the most years to was stationed in the Brooklyn in the South, and its structure of the most years as the prached on Long Flaind; the first saw of the continent. There are five rules at them transferred to the New-York Conference, of which he has since been an almost constant member. For two years Mr. De Vinne sided with the most young of the work of the ministry, and the first six years of the substitute of the dependences of a book from the first south the ministry, and the first six years of the first south the first south the firs

rme: When the events recorded were either past or present, and not later than the time in which it is known ne existed.

After discussing these points, Dr. Newman found proof of the Mosaic authorship in the fact that it is stated five times in the Fentacene that Moses was its author, vir; Exodus xvit, 14; Xxv. 4; Xxv. 4; Xxxiv, 27; Numbers axxin, 2; Deuteronomy xxxi. 9; xxi, 24. Further, that it ad the sussequent books of the fible, covering 1,000 years, from Moses to Manacht, the same next is recognized, that Carlet quoted from the five sooks and croated Moses with their authorship, in Matthew viit, 2; Mark x,3 and 4, the Sermon on the Moont and other phases.

The speaker, continuing, reviewed the reasons advanced by the modern rationalistic critics against the genulaness of the Peniatench and other Old Testament books. Replying to the charge that the former showed indications of having boon made up of from three to five earlier documents, he demanded the sources, dates and authors of such documents, saying that he, in his specialty as an archieological and with ma facilities as a member of the Archaeological Society of London, never heard of such documents. He urged, besides, that if it were true that older occuments had been incorporated, it would argue nothing more than that Moses had followed the custom of historians of all ages in this regard. He meet the claim that Levineus did not make its appearance until B. C. 650 and had been framed by Exra, with the statement that 100 years before that time King Josiah had called up this very book in order to secure reformation mong the people. In proof of the genumences of D. uteronomy he pointed out the circumstance that the three answers given by christ to the devil at the time of the templation were quotations from Deuteronomy. It was hardly probable, he said, that the Divine Masser would answer the templations of the evil one with quotations from a book said to be a forgery.

Next Sunday Mr. Newman will preach on "Inspiration and acevelation," and will meet the

MR. CHADWICK ON BIBLICAL CRITICISM In the Second Unitarian Church, at Clinton nd Congress sts., Brooklyn, the Rev. John W. Chad wick preached yesterday morning on "Things Necessary to Salvation." As usual he took no text. In the introfuctory part of his sermon he spoke of the controversy that has grown out of the Rev. R. Heber Newton's sermons on the Bible, and spoke sharply of some of those preachers who have condemned the results of modern ciblical criticism. This part of the discourse was to this

Biblical criticism. This part of the discourse was to this effect:

Knowing, as many of you do, that the love of truth alone has been the inspiration of those patient scholars who have elaborated the results of modern criticism. I can imagine with what pain and with what indig attom oftentimes you have read the various comments of the press and pulpit adverse to Mr. Newton's recent sermons on the Bible. If only we could be well assured that there is nothing worse than ignorance involved in this disgraceful exhibition! When the most pretentions and inflated of all those who have ventured on "a caim reply" to Mr. Newton's heresies, addressing in New-York 2,000 or 3,000 people every Sunday, who pay magnificently for their instruction, dismisses Kuenen as a German rationalist of no account, we understand that he has never seen even the title-page of any one of Knenen's books, or he would know his nationality at least; and our only doubt is whether a teacher of religion should deliver himself definitively on any matter of which he is entirely ignorant; but when this same divine informs the interviewer that the writers of the Bible took down the worns of God precisely as he (the interviewer) is taking down his words (the excellent divine's), the grace of onarity becomes exceeding hard. For how is it possible for even the most cossible hard. For how is it possible for even the most cossible intelligence to escape from the conviction that once to known the A B C of Bible studies is to be quit forever of such suff as this? For, once to known the A B C of Bible studies is to be quit forever of such suff as this? For, once to known the A B C of Bible studies is to be quit forever of such suff as the studies is to be quit forever of such suff as the studies is to be quit forever of such suff as the studies is to be quit a growth of earner and an untorship is unknown; that when such authorship is known there is no claim of having interviewer does not interpretation. To be ignorant of these things is to be ignorant of these

defect of intellectual seriousness—if it be nothing werse—is the habit, which has found of late thousands of personal illustrations, of treating those results of Biblical investigation which have been so carnestly set forth in Mr. Newton's sermons as the work of men inimical to the Bible and to Christianity. From press and pulpit thousands of times within the last few weeks have these results been spoken of as an "assant upon the Bible." The attempt has been made to give the impression that these results are crude and hasty. In some particulars the would-be detenders of the Bible have been nuturally contradictory; for a while some of them have denounced these results as "novel and crude," others have said they are "as old as Celsus"—one of the stock phrases this—and have been answered hundreds of times by Christian scholars. Is there nothing here but density of ignorance, or are they unscrupulous as well as ignorant, who so far presume upon the general ignorance of the community as to assume thas tone and 'to make these allegations! The truth is this: that there is no "assault upon the Bible" involved in the opinions which Mr. Newton holds in common with a steadily increasing multitude of the most learned and laborious Christian scholars of the time. The men who love the Bible most have arrived at these opinions. They have been forced upon them by the nature of the case. The so-called "hindels" have contributed very little—almost nonhing—to this result. It has come by processes of the most granual evolution going on wit an the bosom of the Cauren, and illustrated by names that are symbols of devotion and self-sacrifice as pure as my that the world has ever seen. There is not an opinion in this order which we are considering which has not been confirmed by men tae soundness of whose Christianny is unimpeachable. "Novel" these opinions are not, save in their last elaboration.

"Hasty and crude" they are not, any once than they are novel. Why, there are men who dare to call them so who, if they should live to be a

LET THE OLD TESTAMENT GO. The Rev. R. Heber Newton took as his text vesterday, at All Sants' Protestant Episcopal Church language, wherein we were bern!" Mr. Newton exday of Pentecost as the outcome of the unique state of exaltation into which the people had been led. This Scriptural tradition of the gift of tongoes was undoubtedly a relie of one of the oldest traditions of the world, which said that originally there was a unity of all proples. Nations had been scattered, however, and imaginges had differed. This was especially shown in the history of the Aryan branch of the human family. In spite of this, the fact remained

content universe that one alta fiel to one religious secth attenting another church than his own heard strange
terms which led him to say of the preacher; "That
man does not preces the Gaspel!" The different
churches had their own dialects,
"What is needed for breaking down the barfiers thus growing up among the sects,"
said the preacher, "Is the consideration of
our common Christianity, so that we can no into
a Frestyterian or Methodist Church and be unawate
not that we are in an Episcopat Church. The essential
things can be tradectation. A friend odd me that he had
spean ten years in translating the Ohi Testament into
Churse. Had he been wise, he would have known that
the ancient distory of China was their Old Testament.
The Old Testament prepared the way for Carret Let the
Old Testament propared the way for Carret Let the
Old Testament on, and let us can to carret. The light of
Jesus Carlet is the light which lighted everywhere. We
are conscious of the estrangement which is growing up
between seed and seed and be ween religious and religions. Let us turn to the spirit of our Master and join in
this prayer, "That they may all be one; even as Thou,
Father, art in me, and I in thee." Let us everywhere
cultivate that spirit of unity which is the very bond of
all virtue."

NO LONGER A SEALED BOOK,

The Rev. S. S. Seward delivered the first of series of four lectures on "The Plenary Inspiration of Swedenborgian, in East Thirty-filth-st., last night. If word and letter, without any possibility of error. There was no half-way ground between pure athersm and what

NEWPORT NOTES.

NEWPORT, R. L. Feb. 11.-Several of the cot

month in Boston, the guest of Mrs. Frances Citting, of that city. Mrs. Pitman is suffering from nervous prost

ecently been called to the pastorate of the United Con Rev. Henry J. Van Dyke, jr., preached his first ser mon here te-day. His permanent pasternie will no

George A. Robbins, of New-York, has leased the R. J.

\$4,000 for a cottage site on Conanicut Island, it being the property of Mr. Philander Shaw of Brooklyn Cottages have been rented for the season of 1883 b.

York.

ber of the Class Cup Committee of the graduating clas Colonel George R. Hearing, of New-York, has sut

n memory of General A. E. Burnside

Lieutemant Commander Craven, U. S. N., has leased the Heap cottage, on Beilow-ave.
Lieutenant J. L. Hunstcker, U. S. N., and Paymaster Stephen Rand, jr., have returned to their duties at this place.
Commander Thanies, U. S. N., of New-York State, is critically ill at his residence in this city.
Commodore Luce and Dr. Kalghr, of the Navy; Hamilton Hoppin and Mrs. C. F. Chichering, cuttage owners, of New-York, and Mrs. Gordon Prince, of Boston, are among the late arrivals. G. D. Rosengarien, of Philadelphia, has leased the cottage owned by Rear Admiral A. Luchow Case. Cottages nave been renied for the coming season by William Tillinghasi, Mrs. James W. Paul and Mrs. Isaac Townsend, of New-York, and a cottage slic has been purchased by W. T. Richards, the cottage site has been purchased by W. T. Richards, the artist.

Board and Rooms

East Side.

A DVERTISEMENTS FOR THE NEW YORK TRIBUNE WILL BE RECEIVED AT THE UPTOWN OFFICES, No. 1,236 Broadway, corner Thirty, until 9 p. m., and 3° 98 West Twenty third-st., corner Eighth ave. No. 32 East Fourteenth-at, corner Union

A SINGLE, furnished room to rent, \$3 LEXINGTON-AVE., 178.—Two large con-necting rooms, one front together or separately; run-ning water, grate fives, ample closets; suitable for party of gentlemen, terms reasonable.

34 EAST 20TH-ST.—Rooms for single gen-tiemen, en suite or singly; references. 46 EAST 30TH-ST.—Sunny, furnished room, with alcove (two flights); \$600 weekly, board if destred; small adult family,

248 EAST 32D-ST., BASEMENT.—A first-ing, by the month or dozen, on reasonable terms; 7 years' reference, will go out two first days in the week.

SMALL family would let a second-floor neatly furnished en suite or singly; references. 91 at lith-st, near 5th ave.

DELIGHTFUL SUITE.—Charmingly Fur-mater, private table if desired, exclusive family, 319 West 23d-st. NEAR MADISON-SQUARE. — Furnished rooms, hall and en suite, on second or third floor; with or without board. 46 West 24th st.

2D-STORY Rooms; also single rooms, with board; reference. 38 West Washington Square. 39 WEST 26TH-ST.—Nicely furnished suits for families and single rooms with first-class board; hotel conveniences with home comforts.

Miscellancons.

the double-dealing and hypocrisy of their day and gen-ration.

And needing sternest reprobation hardly less than this

No. 40 Atlantic-ave., Brooklyn.

Drn Goods.

ARNOLD, CONSTABLE & CO.

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We are now opening our Spring Importation of Silks, Foulards, Pongees and Corahs, Plain and Fancy Woollen Dress Materials, and an extensive line of Plain and Printed Cotton Dress Fabrics, &c., many of which are confined styles

BROADWAY & 19TH-ST.

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ONE PRICE.

104, 106 and 108 West 14th-st.,

Open Spring Trade with new styles in all kinds of

Cherry and Ash Bedroom Suites from \$30. Parlor Suites composed of Odd

Dining-rooms, Antique De-

See our Latest Novelty.

A cane bedroom suite, with cheval glass and dressing-case combined; curious in design and exceedingly durable.

Summer Residences.

The furnishing of these is a specialty with us. We deliver the goods at your house in the country all complete, put up in place by our own men, saving you all trouble and much expense, having made special terms with the different transportation companies.

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MR. SIDNEY WOOLLETT, at Turt Club Theatre. This
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Lectures and Meeting .

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REV. WILLIAM BUTLER, D. D., will lecture on the Methodist Mission in India, in St. Pan's f. E. Church, corner the ave and 224-5., Monday, February 2, at 745 p. m. Bishop Harris will reside, itev. Dra. Chap-ian and Vall and General Pisk will address the meeting. The ubile cordially invited.

Droposals.

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